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THE NEW CHURCH IN THE NEW ERA

LEON GREENBAUM

IN ORDER to properly comprehend what I mean by "The New Church in the New Era," it becomes necessary to define these terms. As I am using the word "Church," it does not refer to form, ceremony, or organization, but pre-eminently to the spirit of the institution.

By the term "New Era," I refer, not to some great external change (viewed as a cause of itself) but to a great internal change in the thought of mankind; a change of such a revolutionary character that it causes a corresponding change in the visible world and in the life of the race.

When Jesus asked his disciples, "Whom do men say that I the Son of man am?" and Simon Peter answered saying, "Thou art the Christ, the Son of the living God;" Jesus blessed the perfect answer and said, "Upon this rock (the Living Christ—the son of God) will I build my church."

The new era which is rising in the world is an epochal change in the consciousness of the race, which is now universally recognized. Its most pronounced characteristics are the change in thought of self-interest from the individual to the collective basis; from the thought of personal interest to a community of interest. A new vision has dawned in which men are placing the universal interest above the particular interest, and Universal Principle above everything else in the world.

In justice to the church in the past, it must be admitted that it has had to be subject to the secular power, by which I mean the spirit of the world. Critics of the church should not lose sight of the fact that the spirit of the religion of Jesus Christ is conversion—while the spirit of the world is compulsion. The motto of the church must be the law of Love, which is—"Not by might, nor by power, but by my spirit, saith the Lord of hosts."

It is because the secular spirit, the spirit of might instead of right, has so largely influenced religions and churches, that vast numbers of people have withdrawn from the churches. They withdrew in protest, and as non-churchgoers, they comprehend a very large body of churchless protestants. Henry Ward Beecher was once asked whether he did not consider Christianity a failure. He answered, "It has not yet been tried." The existence of this congregation before which I stand and of hundreds of similar church bodies, is the living proof that a very considerable number of non-churchgoers are not so because of opposition to every kind of a church.

Bearing in mind that "God dwelleth not in temples made with hands," I will try to picture "The New Church in the New Era," as I comprehend it, freed from bondage to any man, and rendering to humanity the ministry of Christ, based upon the teachings of the Scriptures, and their highest exemplification in the Gospels.

In the first place, "Where the Spirit of the Lord is there is liberty," and this liberty in the new church will be of that kind which leads the sheep but does not attempt to drive them. For this reason the sheep will follow the voice of the Master when he calls, but the spirit of any other voice might cause them to scatter. The liberty which is proof of the Spirit of the Lord, will be manifested in the new church in freedom of interpretation, freedom of intellect and freedom of government; for only to men who make this atmosphere their own is given "the power to become the Sons of God."

The lifting up of the gates of intolerance which have circumscribed the Spirit of the Lord on earth, will be commemorated by a universal increase of faith and grand evidences of the power of the Spirit. It will be proven, in fact it is already being proven all over the world, that "faith is the substance of things." Every time we heal the sick by the power of prayer, "faith is the substance of the things hoped for, the evidence of things not seen."

The "things that are not seen" are the things which are comprehended in the Omnipresence (the One Presence, the All Presence of God); and as Spirit is understood in reality as Omnipresent, it follows that it is the Source of Creation and that everything that exists visible or invisible, is bound together in the Unity of One Universal, Limitless Substance.

It would be impossible to acknowledge the Spirit of the Lord in the new church, without conceding equality of rights and opportunities of both sexes. According to the old interpretation of the story of "the temptation and fall," an orthodox preacher considered it necessary to remind a man that he was a miserable sinner; and after he got home from church the man considered it necessary to remind his wife that she was the active conspirator in the tragedy. So we had at one time the paradox of women being the mainstay of the church, and at the same time being held responsible for most of the wickedness in the world.

The commandment, "Thou shalt love thy neighbor as thyself," will be fully acknowledged in the

new church, and instead of men saying, "Each for himself," they will say, "I am my brother's keeper." The doctrine of "mine and thine" will cease to separate the interests and souls of men, and the belief in "class-consciousness" to which it gave rise, will be succeeded by the "Christ-consciousness" whose birth is being heralded now in the world-wide desire for "Peace on earth."

In the new era the church will not alone heal the bodies of men, but teach them in childhood to "Glorify your minds and bodies, which are the temple of the living God;" and the doctrine of the Living Christ will not alone be used to save people from dying, but also to teach them how to live.

I have found in Divine Science the highest exemplification of the new church in the world today, and I find here not alone the spirit of the new church, but also the atmosphere of the new era, all of which ought to make it clear that the new church and the new era are the divine evidences of each other.

It Works

EARLY in my ministry I was called to take charge for several months of a Truth Centre while the excellent leader took a well merited leave of absence.

After I had been at work here for a short time I was called to the phone by a woman whom I had never met nor heard of until that moment. After a few preliminary questions had been answered to her apparent satisfaction, the woman, who had very little knowledge of truth, stated her case.

Some weeks earlier her husband had been brought to the hospital from some outlying district to undergo an operation. The operation had been successfully performed, but after several days the bowels of the patient had refused all action. The physicians and surgeons had resorted to every means known to materia medica, but all efforts failed of the desired result. The bowels seemed to be paralyzed. Just a few moments before I was called the surgeon had told the wife that if the bowels did not move within a certain time, two or three hours at most, there was no hope for the man.

After reassuring her and giving her some statement that I do not now recall I sat down to get the realization of Omnipresence everywhere and that the patient was in and of that Presence. Soon this statement came to me: Omnipotent Love is in harmonious activity everywhere at all times. I may have varied the statement a little with Omnipresent—Omnipotent Love is all powerful. The deep realization was of the perfect and harmonious activity of Omnipotent Love.

It works. When the wife called me first it was about eleven-thirty a. m. Before three that afternoon she called me again, as we had agreed, and said with great joy in her voice, "My husband is all right, the bowels have moved copiously and freely." There was no more trouble after that. Soon the patient was quite enough recovered to return to his ranch. "The people that do know their God shall be strong and do exploits."—Daniel 11:32.

H. E. C.

It is with a heart overflowing with thankfulness and joy that I tell of the demonstration I have experienced during the war.

My son was among the first to offer his services to his country. He had a good technical and military education, and was chosen by the government to become an officer in the U. S. Marine Corps. I dreaded, at first, to think of his going to war—to kill his fellowmen—he was of such a gentle, peaceful and quiet nature. But after talking with him, I got his view-point, and I could see that it had to be done for the good of the whole. So I accepted it as such and quietly consecrated him to God's service.

He went forth with his heart full of assurance of protection and success, of trust and faith, in the all-powerful God. With determination to do His will, wherever it lay, with all his soldier's might; certain that his duty to God and man at this time was to help win the war.

When he left America for France, he wrote me a most beautiful farewell letter, telling me of the work that was ahead of him and of how he hoped to do it. This encouraged and strengthened me. I rejoiced in his faith in the right to succeed and in his faith in God-given principles.

From the day he went I left him in his heavenly Father's keeping. I never allowed myself to think that any harm would befall him. I tried to keep my thought stayed on God for world-good. I prayed that He would keep him safe, protect him on the battlefield, guide him through the trenches and direct him in all ways.

All who knew him were holding him in loving prayer. We were all united in the one beautiful thought that Divine Love and Right would prevail and triumph over everything. Several times he seemed to appear to me in my dreams, and I would hear him say, "Don't worry, Mother dear, I am all right, the Lord is ever with me." I am fully convinced that it was God's great love, His all-pervading and all-powerful presence that took care of him in that inferno of machine-guns and high explosive shells and that is bringing him home to me now.

It is with deepest gratitude to Divine Science that I write this. It has been my constant stay. It first showed me the way to trust all to Him, the Father of us all.

MRS. LUCIUS L. MOORE.

THE VISION OF PEACE

O, beautiful Vision of Peace,
Beam bright in the eyes of Man!
The host of the meek shall increase,
The Prophets are leading the van.
Have courage: we see the morn!
Never fear, tho' the Now be dark!
Out of Night the Day is born:
The Fire shall live from the spark.
It may take a thousand years
Ere the Era of Peace hold sway;
Look back and the Progress cheers,
And a thousand years are a day!
The World grows—yet not by chance;
It follows some marvelous plan;
Tho' slow to our wish the advance,
God rules the training of Man.

—H. B. B.

OMNIPRESENCE

ALICE R. RITCHIE

PROBABLY no body of people has seen and heard and said the word "Omnipresence" so much as the students of Divine Science.

Our eyes are accustomed to seeing the word in print and in our own handwriting and in the writing of our friends. Each time we see this word which expresses the universality of God we should have a larger conception of its meaning. This word grows dearer to us as we more fully comprehend its meaning, it thrills us with new and living aspirations.

We see the word "Omnipresence" on the printed page; we read the sentence; our soul feeds upon the spiritual food; the Spirit of Truth within us testifies that this *is* spiritual food; we take it in; it refreshes us; it stimulates us. We lift our eyes from the printed page; we look out upon the visible world. Do we see there, *as the only reality*, the manifestations of the Omnipresence? To accept the Omnipresence, without any reserve, as the only reality is the one essential thing in taking up the study of Divine Science. This spiritual Basis must be accepted and recognized if one is to obtain the correct results in applying this spiritual science.

"But," people say, "it is very hard to believe that there is but One Presence when we look out into the visible and see there so much inharmony." This inharmony is the result of man's ignorance. Shall we add to this ignorance by seeing the results of ignorance as realities? Ignorance of Principle—Omnipresence; has caused this sin and sickness; knowledge of Principle—Omnipresence, will blot out all of the human suffering. Shall we not then guide ourselves lovingly, wisely and firmly away from this ignorance to the understanding of the everywhere present God, the wise, loving Presence here—around, within everything and everybody? Then, having gained this knowledge and applied it and proved it, we can help others out of darkness into the marvelous light. Thus will the world be redeemed, saved. Then will Health appear instead of sickness; then will Co-operation be the custom and not competition; then will Love supplant hatred and jealousy and rivalry. Light shall truly break forth as the morning; the hungry and afflicted one shall be satisfied; the old waste places shall be built up; the breach shall be repaired and the paths of Peace and Harmony shall be restored.

No, it is not easy, especially at first, to realize that God is the only real Presence. The easiest way is to follow the line of least resistance, but you and I wish to follow the Line of Greatest Intelligence. We are a progressive people and we do not wish to travel the road of weakness and laziness and sickness. We wish to travel the strong, helpful, powerful, healthy road. This road has for its foundation GOD, the measureless, unlimited, indestructible, abiding, enduring Presence.

"I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee."

Many of us have had the blessed opportunity of hearing inspired messages about the Omnipresence—sermons, lectures, lessons. We have heard and have been stirred and have felt inspired ourselves. This inspiration, to be effective in our own growth, must lead to our *realization* of the truth of the inspiring words.

One time I heard a small child lisp the words, "God is Love and God is here." They thrilled me; they touched me as nothing else ever had; a something within me unlocked; something within me that had been hard was immediately softened. Thoughtfully I walked out of the room. A determination came to keep this new feeling, to make these words mine, to live them, to make them living words. I pondered on the changes that would have to come into my life—my acting, my speaking, my thinking, if I made these words really mine. Could I condemn another and still have these words real to me? Could I have the least thought of separation from another and still realize that Love is Here? These simple words of Truth, spoken to me in the baby-talk that only Love can make us understand, inspired me; my part was to realize the great Truth they expressed by living them.

Arguing either for or against the Omnipresence does not do the work; discussing the Omnipresence does not get the demonstration; chattering about the beauties of the Divine Science teaching is not very conducive to one's spiritual growth. It is the deep down inner absorption into our heart of hearts of this Omnipresence teaching and then loyalty to it in every phase of living that really makes one grow. Send down your roots into the Spiritual Consciousness and the growth of your tree of spiritual knowledge is assured. The outer fruitage must come, it cannot help coming, it *will* come if you attend to the hidden inner spiritual work.

We have said the word "Omnipresence." A sacred privilege it is to speak this word. It stands for:

All that really is

All Love, expressed or unexpressed

All Wisdom, whether recognized or not

All Life, both manifest and unmanifest

All Power, the one and only Real Power.

When we speak the word "Omnipresence" with that deep joyful earnestness we are lifted up. Study is good, reading is good, but the real spiritual growth comes in the quiet of our own souls, in that perfect stillness within, in the Holy of Holies, when we see only the One, when we hear only the One, when we feel only the Presence of the One, when we speak so silently, that it is a breathing out of the word "Omnipresence."

Any power that is possible to one human soul is possible to another. The same laws operate in every life.—Ralph Waldo Trine.

Jubilee Notes

AN INTERESTING letter, not intended for publication, came last week to Miss Elliott and Mrs. Close from a graduate of the California College of Divine Science. You will enjoy these extracts from it:

"There was a large attendance yesterday morning to celebrate the 11th Anniversary of the work in Oakland. Miss Farnham gave a very fine opening talk, stating that the work was a work of progress and that in so many ways it had been shown that it was the Spirit guiding just the right ones to work and just the right ones to the lessons and services.

"Mrs. Nelson then gave three points which were dynamic in their power and which had been made clear to her through her study of Divine Science. First, was the realization that as Jesus was Divine, so are we divine with the same Power within us; and she spoke of how while she had known a great deal about her Bible, almost making an idol of it, she had never really understood it until her study in Divine Science had cleared the view and she saw that while the Bible was the leader in Books, yet it was not the only Book—there were many others to glean the Truth from.

"The other thought was that God was a God of Love and that there was no hell; while in the old thought she had seen those who had sinned and many who passed on while in sin and she had felt heartsick over it now she knew that God was Love and the real 'I' of that one was Divine no matter what the appearance on the outside—under the mass of rubbish was the Divine Self that would be revealed.

"Mrs. Brown said that she had delved into many teachings but until she came into Divine Science there was always an unsatisfied feeling but now she had no desire to wander for she had found what she could accept and while there were many good things in the different steps she had taken there was much that was not acceptable. The teaching of Divine Science, however, had made her more tolerant of these other teachings and as long as there are those who believe in two powers—in a mortal mind apart from the Infinite Mind—there will be need of these teachings. Mrs. Brown also brought out that when the body was not manifesting health it was because we had broken a spiritual Law and that it was the Thought that needed to be healed, not the body.

"It is hard for me to state what I said, for it was directly from the Spirit within and I had no notes whatever and the joy of it all was that there was no anxiety this time—I just knew that the Spirit knew what to say and would use me as its mouthpiece. I mentioned the fact of this centre's being a school in which we learned to use the Principle that would solve all problems but that we needed to use it rightly and when we did it was as sure as the principle of Mathematics, for God's law is infallible. We are able to solve every problem by turning to the Spirit within and knowing that the Father is able to accomplish all things. Turn the problem over to the Father, and know that he is carrying the responsibility; our part is to acknowledge Him as able and willing to adjust every problem.

"I spoke of the wonderful realization I had last week of the Power of the Spirit. I had brought some birds in from the aviary and of course being put into a little cage after flying in the open, they were filled with fear and fluttered against the wire until I felt heartsick over it. One especially would not settle down. Suddenly I found myself in the doorway between the living and dining rooms and it did not seem to be me—but the Spirit so filled me that it seemed that Jesus was standing there as he had stood in the boat on the sea, saying to the storm, **PEACE—BE STILL**—and immediately the fluttering ceased, for the little bird had heard the command and obeyed. Oh, I tell you it is a wonderful inspiration to me to have felt the Power of the Spirit that way and to know that as it was possible to so far enter into the Spiritual as to forget the personal that time, it is possible to call that Spirit to take command over every condition in life knowing that when the command is given by that Spirit of Jesus Christ everything must obey, for All Power is given unto it.

"Then there was the thought that we are so apt to limit ourselves by thinking that there is but one channel of supply or one or two avenues of expression when God is able to open doors that we never could have opened; Infinite Wisdom is in touch with millions of channels, for we are here as his instruments to express Love and Wisdom. I also spoke of how plain it seemed to me that 'Ye have not chosen me but I have chosen you and ordained you to preach the Gospel, to heal the sick, to raise the dead,' stating that we did not have to go to far countries to do this but it was our work to teach every cell in our bodies—every nerve and every atom—that God is All there is; to clear our darkened consciousness, for at times there is darkness, saying to every discordant thought—Peace be still—and raising all to the Christ Consciousness.

"Mrs. Otey gave some very fine thoughts regarding the help the teaching of Divine Science had been to her in enabling her to see that this Infinite Spirit of Truth supplied her with all the strength she needed for the work she had to do, all the love she needed to help others and to see the Good in them, all the wisdom to guide her in every undertaking. She read from our little Book the statement of what Divine Science stands for and she brought out very clearly that it was in the every day occurrences that we are to apply this Truth.

"Many others gave interesting and helpful thoughts as to what their study of Truth had meant to them. After some beautiful songs by Mrs. Falkner and Miss Dana, the service closed.

"All through the meeting there was a wonderful realization and a real JUBILEE feeling. So many spoke of it afterwards and said that while we missed you both we had been shown that it was the Spirit that was guiding and everyone seemed to feel so free and happy."

"God's heart came out of the Universal into conditions that we men might learn to know and love and trust Him. He came not as a theory—a prevalent idea—a literature or a bundle of maxims—but as a man, a sympathizing, loving, helpful man."

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IN GOD WE TRUST

IN THE NEW outlook that has come to so many during the past generation—a very general movement in the world, called by different names, such as Christian Science, New Thought, Divine Science—there is one distinctive feature common to all, they hold to the certainty that Truth heals.

When Jesus said, "Ye shall know the truth and the Truth shall make you free," he must have meant that one must have more than an intellectual perception of Truth to make it powerful in one's life. "If ye know these things happy are ye if ye do them," was also an injunction of Jesus.

To see Truth so clearly that its principles become the working basis in one's life is the knowledge that frees. No one *knows* Truth who does not practice it—true knowledge and practice are inseparable. If you have been a Truth student for a number of years and have not realized your own freedom in body, thought and environment; moreover if you are not able to pass the good news to others, silently or orally, in such a powerful and definite way that they also are released from bondage—you do not *know* the Truth.

Jesus knew himself to be a radiating centre of Divine Light, he also affirmed this for others. Are you one of these radiant centres? Am I? It is our privilege to be so. "Be ye doers of the word not hearers only," urges James, who was right in insisting that faith must be followed by works.

Just as soon as we know Truth we must use it, otherwise we are as fruitless as the mummy who holds in his hands for years seeds vibrant with life, but he does not give them chance to grow, for the hand that holds them is dead.

Read Matthew 25:14-29. Ponder it well—then go out and do.

The following short article on "Impersonal Healing" will be interesting to the readers of "Truth and Health" and to those who knew and loved its author, Fannie B. James. It was a magazine clipping found among her papers; the name of the magazine that first published it or of its writer (presumably, from the contents of the clipping, a physician) are not given.

It must have brought joy to Mrs. James' heart as one of the many evidences that her book is bringing blessing and healing to those who make a thorough study of it:

IMPERSONAL HEALING

Yesterday in conversation with a trained nurse, who has been in attendance on a case to which I was called, I learned of the manner in which she became interested in Divine Science. It seems that some years ago, while nursing for physicians in the

city of Detroit, her hand became affected with an ulcerous condition which resisted every effort made to cure it on the part of her medical friends, specialists and otherwise. It was of such a character as to defy diagnosis, therefore treatment was more or less experimental. For several weeks a copy of Mrs. James' "Truth and Health" had been lying around the house which this young lady had picked up casually from time to time, but which one day she began to read with interest. As one day followed another she found herself becoming more and more interested, until after several weeks elapsed when the malady had assumed such an aggravated form as to make it imperative for her to "do something." Before commencing the reading of "Truth and Health" she had on previous occasions resorted to the use of caustic, a most painful form of treatment, and the question now arose as to whether she should again do this, or trust to the Truth which had slowly but surely made its impress on her consciousness. She decided to do the latter after discussing the matter with her mother, and in less than two weeks she was perfectly cured and has so remained.

She is now devoting her life to the study and application of Divine Science. I write this as a tribute to the therapeutical value of the Impersonal Christ—Truth. Should Mrs. James see this article it may be, I think it will be, the first intimation she has had of this particular case. She will rejoice over it as I did, not because of any personal activity in the matter, but because of the fact that the Omnipresent Christ will *always* heal independent of personality, when the individual is ready to receive it as a little child.

W. J. M.

P. S.—The nurse's name is known to me and may be referred to by any sincere seeker after Truth.

On account of higher cost of printing "Truth and Health" will be sold after April 1st for \$2.00, instead of \$1.75.

I saw the mountains stand
Silent, wonderful and grand,
Looking out across the land
When the golden light was falling
On distant dome and spire;
And I heard a low voice calling,
"Come up higher, come up higher
From the lowland and the mire;
From the mist of earth desire,
From the vain pursuit of pelf,
From the attitude of self;
Come up higher, come up higher!"

—JAMES ALLEN.

It is only by thinking about great and good things that we come to love them, and it is only by loving them that we come to long for them, and it is only by longing for them that we are impelled to seek after them, and it is only by seeking after them that they become ours and we enter into vital experience of their beauty and blessedness.—*Henry van Dyke.*

Success is growing to our full spiritual stature, under God's sky.—*Thomas Carlyle.*

PRACTICAL WORK

(Continued)

AGNES M. LAWSON

MAN must awaken to the power that is resident in his consciousness. "All power in heaven and in earth," the master tells us. Healing is not merely the professional practice of the few, it is the solemn obligation of every one who would rise into the Truth and the Life. We have just completed a war to make the world safe for democracy. The battle of Armageddon is on to make the world safe for all men from sickness, poverty and death. Here neutrality and slackers are denounced in no uncertain terms by the author of Revelations. "So because thou art lukewarm and neither hot nor cold, I will spue thee out of my mouth." And the Laodiceans have passed from the face of the earth because of no benefit to God or man.

Be very sure of one thing—we get nothing out of life but what we put into it. All that we are conscious of is what we have thought and done. We absolutely must heal others if we are to heal ourselves. The wolf that we have not driven from our neighbor's door will turn upon us and rend us, for we believe in its reality. The spiritual life is wakefulness, alertness, thoughtfulness, and work. God does not slumber and neither must we, for we must be about our Father's business.

Healing is the absolute conscious conviction of the nothingness of the error in another's thought, and the rectification of that thought by our knowledge of Truth. Disease is in neither the Mind nor the body, it is in the incorrect thought. Mind is always correct, always perfect, healing restores us to Mind. If the disease were in Mind it could not be corrected, for Mind and all of its ideas are eternal. Restore thought to its principle in Mind and the disease leaves immediately.

The difficulty of man is not in his lack of faith, but his investment of faith in the material condition instead of in God, the supreme Power. Another difficulty is in the slovenly manner in which thought has been allowed to ramble. A team of fine horses or a high powered motor are excellent possessions when we can direct them to take us on our journey, but disastrous if they run away with us. Thought is a spiritual carriage, we do not take it, it takes us if we direct the way, and it will carry us to Heaven. Man must realize his responsibility. Each must train his thought as though the salvation of the whole race depended on his most private musings. Not the least flitting thought should be allowed to run at random, any more than live wires should be allowed to lie loosely around. There are comparatively few who are downright wicked. We are on our guard against those, and they should have the same care that we give to the uneducated, educate them. All of our state institutions should be schools for correcting untrained thought, and should be the especial charge of those who believe that every unit in the race is valuable else he would not be in existence.

It is the thoughtless that we must be on our guard against. We must preach the Gospel of right thinking to them, and live this Gospel ourselves. There is only one world that we are asked to rule, and that is the inner realm of our own mentality. If we rule here in harmony we have started a wave of light that will reach and help many who waver. We always help more involuntarily than we do voluntarily; that is, our influence and example does more than our words. Whenever a soul does awaken to his responsibility and knows that he is his brother's keeper he becomes a saviour, and every soul must be a saviour before the world is saved.

The word mortal means destined to die, and those who are in mortal thought can never escape death. We would no more leave a man under mortal thought than we would leave him tied on a railroad track with a heavy locomotive tearing towards him were we alive to our responsibility, which is just another way of saying our privilege. We can always correct error silently when it is not expedient to do it audibly. There is a silent knowing of the Truth for every one whom we meet that is effective to the individual, and aids in the freedom of the whole human race.

Every thought of purity,
Every deed of right;
Conquers sin's obscurity,
Speeds the reign of light.

Man is prone to put off the effort that must be made in the complete change of thought demanded by Christianity. When Paul preached to Felix, "Felix trembled and answered, 'Go thy way for this time; when I have a more convenient season I will call for thee.'" But spiritual thought demands that it be first always, that no deed is to have precedence over it. If the kingdom of right thinking does not come first the duties confronting us are never actually accomplished. It would be impossible to be true to the wife just married if the right thought of her did not come first; the yoke of oxen will never be guided so truly as by the one who thinks right about them; nor will the field produce its hundredfold save to the right thinker.

Let us not be weary in well doing. To cease to work is to cease to live. There has been promised us a wonderful reward for work well done, it is MORE WORK. Complete the work in hand quickly that ye be ready for the next assignment. This is a decided reversal from the way we work under mortal thought. There we waited for some other one to do the work and assume the responsibility. We waited until we were conscripted and compelled to go to work. In the spiritual thought every soldier is a volunteer, and stands at attention for the command to go forth on a commission, with a "Here I am, Lord, send me."

Advancement is over completed work. The work that we shirk or think too hard is a stopping place. We can never get beyond it; while it tarries, we

tarry with it. We walk out into power over the work that we have completed as the spider walks over her completed web. Growth is the assumption of responsibilities. It never asks for "tasks equal to its powers, but for powers equal to its tasks" and stays with the task until it develops the power.

We never aid another by condemnatory criticism. Michael Angelo said: "I criticize by creation." This is the only real teaching; demonstration is the only healing or correction. When condemnation of any person or condition is in thought we have no room in the inn for the reception of the Christ Idea. We shall always find that the one who is great is the one with the most patience for the ignorant and erring.

Train the thought to find the beautiful in everything. Beauty lies everywhere, is in every soul, but only those who have eyes that see can find it. When we see the Spirit of the Whole we find the connecting lines everywhere. It is the sense of isolation that clouds true vision, and fails to find the unity and sequence of all life.

"Life is just one big tremendous machine, and each one of us is a wheel with cogs," one has said, "and we find there are cogs in other wheels fitted to ours. These in turn are fitted into other cogs of more and larger wheels." Life will never be complete except by the uniform and frictionless action of the whole machinery. The fabric of universal destiny is spun on that machine. No man lives, thinks, or works to himself alone, all are related. Every one must be represented, and each individual must do his own work as laid out in the great Design.

If we disconnect men, events, objects from the whole, we do not see them in their true relationship, and therefore they are not beautiful. Give them atmosphere and beauty enshrouds them. Lacking this atmosphere the picture before us is repellent because detached. The unattached coupon loses its value, meaning and purpose, we cannot place it where it belongs nor fit it into its own place. Every one and thing must be seen in its relationship to the whole to be understood and appreciated. That condition, and soul which is not beautiful has not yet found the seer who can reveal its beauty to us. Yet this beauty is not in the mortal concept but an insight into the Real that stands back of all unreality.

We should never let a day, a circumstance, a condition pass from our lives without giving us a blessing. The Days owe us a tribute as they pass and must leave us the richer, and we must wrestle with them, refusing to let them go until they do. Refuse to let your enemy go until you have his blessing and lo! a friend has taken his place. Refuse to let inharmony go until you have found the cause and you have found the law of harmony. Not an event in life that is not laden with blessings if we will have it so, and refuse to take anything less than we have a divine right to claim.

We are in eternity now. We are in the Spirit now. All that ever will be is now. Open your eyes and see it. Newton opened his eyes and perceived the law of gravitation; Columbus opened his eyes and perceived the earth to be round; Copernicus opened his eyes and perceived that the Sun was the

center of the solar system; Jesus opened his eyes and perceived that man was not a material but a spiritual being. All of these truths had always existed, but could only be revealed to those who, having eyes, saw. The Light is always shining in the darkness, but the darkness of mortal sight can never see it; it is revealed to the light within ourselves.

Archdeacon Wilberforce of Westminster Abbey:

"Go and make disciples of those who know me not, is His command. Go and tell them that they are children of the Universal Soul; that they are immortal because God is immortal; that they have within them a germ which is divine; that of the germ Christ Jesus was the absolutely perfect archetypal embodiment; that to believe in Jesus Christ is to believe that His nature, His spirit, dwells in the centre of man's being; that as it is recognized, acknowledged, obeyed, it will regenerate man's nature, ennoble his life, emancipate him from the tyranny of his lower self and finally conform him to the Image of the Perfect Son."

"God becomes a child on earth in one sense whenever a child is naturally born."

"Cast on God thy care for these,
Trust Him if thy sight is dim;
Doubt for them is doubt for Him."

The COLORADO COLLEGE of DIVINE SCIENCE

Incorporated, 1898, Under the Laws of the
State of Colorado

730 East Seventeenth Avenue, Denver, Colo.

From Articles of Incorporation and By-Laws:—

The objects for which said College is incorporated are: To establish a college for the purpose of instruction in the law and order of Divine Healing as declared by Jesus Christ, and for the promotion of the religious, educational and ethical principles which are known as Divine Science, and to grant and confer degrees, diplomas and ministerial certificates to graduates.

To establish and promote the organization of churches and colleges of Divine Science in the State of Colorado and elsewhere.

Ministers shall be ordained by such appropriate ceremonies as may, by usage or custom, be adopted or prescribed.

Classes: Primary-Training (which consists of the teaching and application of the fundamentals), price \$15.00.

Bible (which consists of lessons in interpretation), price \$25.00.

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